Volume IX Chicago, Ill., April, 1932 Number 1

The Liberalist

Let every dawn of the morning be to you as the beginning of life. And let every setting of the sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others; some good strength or knowledge gained for yourself.

—Ruskin.

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The Peoples Church

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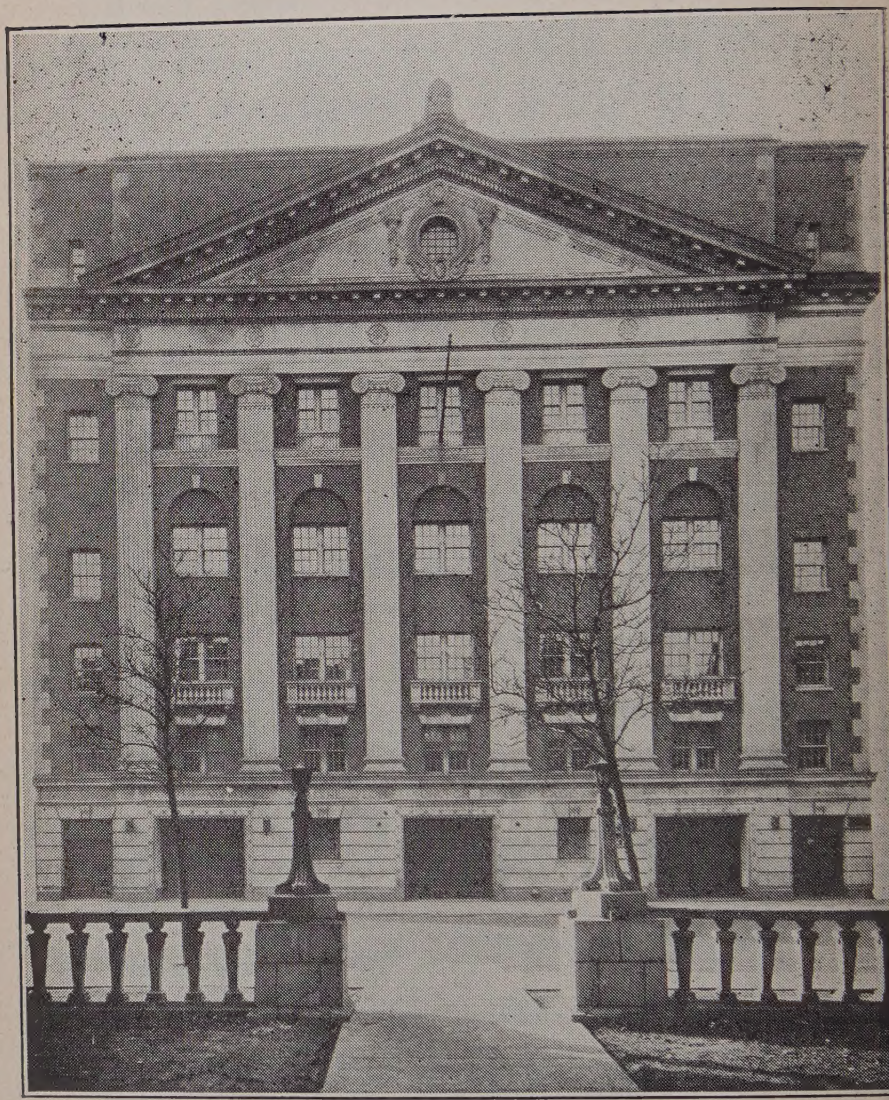

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

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MEDITATION

"Infinite Life, eternal Love, everlasting Truth, divine Beauty, whatever phrase we use, all of them are inadequate and incompetent to circumscribe that which our hearts mean. We have no faculty of words, we have no capacity for choice out of all the symbols for thought that we know, we find ourselves unable to frame phrases, or to speak words, that are sufficiently comprehensive to take in just what we mean. So, perhaps, we are justified in simply saying 'God', for to us it is incorporated love and life, and so today we would have this high expression of love made pragmatic in human hearts and every difficulty of individual lives, in this beautiful service of the morning, or listening out there in homes and by firesides, or in some little room, or in public places, wherever these words might now in vibrant beauty and power for what they are themselves, striking the sensitive plate of human souls, whatever creed and color, religion or faith, may we realize that it is all one, that whatever God is he is to everybody. Whatever God is, the highest and the lowest, the richest and the poorest, the ignorant and the learned, can all scent the warmth and love of his heart.

So, today, we would cleanse our lives, we would have the ablution of our love, our brains, our hearts, that nothing, nothing can interfere with thy divine way in our lives. May everything ugly, everything bad, everything low, everything unkind, everything untrue, now, in the miracle of thy love, be taken away from us, which separates us from thee. May love and goodness and beauty and faith and affection and esteem and considerateness, may these things build the pathway, construct the stairway that will lead us into thy presence in all the beauty of thy love.

Then may every difficulty and every ache of heart and body, and every pain and every disillusionment and every sorrow be seen in their proper perspective, and may the experiencing of these things in our hearts only be the stepping stones by which we can know the heart of the Infinite.

So, take every life, every heart here, and every heart listening. May this moment be one of discard and refusal to be or do anything that keeps us from life beautiful, serene and peaceful. To every heart suffering, to every heart in anxiety or remorse, to those fine lads at the Speedway who are listening, we send our affection and our gratitude. To the women of Joliet Penitentiary, who, through their loud speaker, as we have just been informed, are listening to the service this morning, may they too know that there is an eternal rightness and that they can put their lives in harmony with that, and whatever has been may no longer be, and whatever has failed can be turned into triumph. For the men in the camps, and everywhere where people are listening today, may the spirit of love make this old world better and finer.

We carry deep in our hearts again our thoughtfulness, our love and our sympathy for those two anxious hearts whose arms are aching to clasp once more the lovely gift of love."

"IS THERE A GOD WHO CARES?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 13th, 1932

" 'Is There a God Who Cares?' I was sitting, one day, in my little study under an old pine tree way up yonder on a little island in the Lake Vermillion country of the Superior National Forest, where I go in the summer. I was at my desk. I think I was writing, and all at once there came out of the fireplace, from down the chimney, a little, frightened, quivering bundle of feathered beauty known as a black throated green warbler. This little bird, through some accident, or fate, had gone down the chimney in my study. Well, of course, my first thought was to rescue it and I made a serious effort to do so. It ended in abject failure, for the little thing would fly from one window to the other pounding itself against the pane of glass. It is not a very large bird anyhow, and after I thought that I would be able to get it, I ran down to the dock for a net, and I thought I would be able to get it out of the door, so I opened the door, but in the concern of trying to get that little prisoner released, it fell at my feet dead. I picked it up and again I wondered about fate and destiny, and I thought of what it says somewhere in the bible that when even a sparrow falleth your Father knoweth, that the very hairs of your head are numbered, and I asked myself if that little bird that probably saw the dawn come and greeted the dawn with the beauty of its music and only a fraction of a moment before was sailing in the blue of the sky, and now, a little dead, bleeding, bruised thing that I could carry in the palm of my hand, and I said to myself: 'Does God Care?' Last week, when I stood beside a beautiful, beautiful daughter, not yet twenty, the pride of a father and the joy of her mother, and I had to speak those final words that gave that lovely body back to the elements. The mother looked into my face and said: 'Doctor Bradley, do you really think God cares?'

And that young man who came from that eastern school, who was in his sophomore year, one of the most brilliant minds of his university, suddenly becoming absolutely a raving maniac and self destruction ultimately took place, and I stood by the side of his mother and looked into his face, and she looked at me and said: 'Doctor Bradley, do you think God cares?'

No man can stand in the heart of a great city like this for the many years that I have stood here and watch this panorama of life unfold itself, shadow and light, laughter and tears, dreams and hopes, tragedies and comedies, in this little play called Life, one cannot stand and be a part of it all and not ask himself the question: 'Does God Care?' 'Are we any concern of His, or Nature, or the Universe?' 'Are we just puppets?' 'Is there some jester dangling the strings of destiny that are tied to you and to me like marionettes in a puppet play?' 'Are we only pawns upon the chessboard of fate?' 'Is it all a jest?' 'Are we the victims and the accidents of life, here without being consulted, passing out without our volition in this awful picture of sunshine and shadow?' 'Can we find an anchorage that the demoralized wreckage of life will not let dangle?' 'Is there a philosophy that we can develop that will be based

upon reason and science?' Then, in the presence of these great problems which involve the whole character and personality and reality of God, is it possible for us to find an answer to the question 'Is there a God who cares?'

A man called me on the telephone last evening in my study, while I was trying to gather up the threads of this very difficult problem, the most philosophical that the mind of man ever faces, and he said to me: 'I am going to be in your church tomorrow morning to hear you talk upon the subject 'Is there a God who cares?' and before I come I want to tell you—this is a man whose name is very well known in the city, and he is in the congregation this morning—I want to tell you before you say anything, something of my intellectual development in regard to the whole idea of God. I was brought up in the strictest, ultra-orthodox home in a Christian community. I went through that during the early years of my life, then I entered a university and I then first became acquainted with the possibilities of another philosophical approach to the ideal of God through the intellectual character and integrity of the great Greek philosophers of the School of Athens, and I became more interested in the idea of immortality than of Jesus, and more interested in the philosophical idea of the God of Aristotle than the God of the Hebrews. Now, I have come to the place in my life where my present experiences convince me that there isn't any such thing as God at all, that God is the fabrication of our wish consciousness; that the idea of God is only the accumulation of the accumulated wish, the will to possess, that has come down through the millions of years in the development of the human race.' So, he said to me: 'There is no such thing as God, and I shall be very much interested to see how you will get out of the dilemma.' Then he closed by saying: 'A week ago tomorrow, every priest and Christian minister and Jewish rabbi in the United States prayed to your God for the return of the Lindbergh baby and all the prayers of Christendom went to the throne of your God, and your God must either be deaf or a fiend. I submit to you the alternative of convincing me, in the face of all these things, whether there is any such thing as God.'

I admit the validity of his approach. I admit his point of view, for the whole question of God involves such serious difficulties that to be dogmatic about it almost bespeaks the inferior mind and the poorly informed intellect.

The question this morning involves three things, does it not, in 'Is there a God who cares?' First: Is there a God at all? Second: Is there a God who cares? If there is a God, does he care? Third: If he does care, why doesn't he do something about it? There are these three things in this question. If you admit there is a God, and then admit that he does care, that he cares about you, cares about me, and then we have to look at the world in which we are and see suffering and pain, disillusionment, tears, heartaches, cries, lost hopes and the wreckage of life,—if there is a God and he looks down upon us as human beings, defeated, sick, broken, tired world—if there is a God and if he really cares, why doesn't he do something about it? Are we his allies in all these difficulties?

Now, my dear friends, I am not naive enough to even suppose that I, in my little bit of a brain, possess capacity to answer all these questions, so I am going to tell you just what I am going to do within the time at my disposal this morning. I am going to attempt an answer, not upon the basis of its purely intellectual character, but I am going to trust the validity of my faith.

The question today, in the field of religion, is not the question in regard to all of these inferior problems that have sprung up between the fundamentalists and the liberalists as such, or the atheists as such, for instance. The fundamental problem today in the field of religion is precisely this problem, and I shall state it for you, there are more penetrating and elemental things now involved in the light of the present experiences of the world and of mankind's struggle and turmoil.

Yesterday afternoon it was my great privilege to spend nearly four hours with a man for whom I have a great deal or respect, both as regards his literary abilities and his philosophical studies, Will Durant, who wrote that splendid book you know, called 'The Story of Philosophy.' Mr. Durant and I spent several hours together yesterday going over some of these problems, and some of his own religious history,—those of you who have read his interesting biographical volume called 'Transition' are familiar with his individual struggle in the field of religion and with his ideas of things. At the close of our conference, we were walking down Michigan Avenue where that demonstration took place yesterday that for the first time in the social disorder shed blood upon the streets of our city, an experience which I am going to discuss today in the evening lecture. We were walking down Michigan Avenue and were talking about Russia, about India. As you know, Mr. Durant has written a remarkable book on India. We were talking about these things and I turned to him and said: 'Will Durant, I want to ask you a question. Whether you answer it or not according to what I think about it. I want your answer,' and Mr. Durant said that he would be in the service this morning, and I rather think he is. I turned to him and I said: 'What is the most important thing taking place today in the life of the world that has within it the potentiality of the greatest change, perhaps, in the life of mankind?' I expected that he would say 'The Russian experiment,' because whether we are for it or against it it is going on as a great experiment in the life of Russia. I expected him to say that, but he did not say it. What do you think Will Durant told me yesterday afternoon that he thought was the most important thing now before the world? He looked at me, and there was a certain light in his eyes and a glow in his face, and he said: 'Bradley, the most important thing now before civilization is this: Can civilization, anywhere, in any country, survive now without God and immortality?' I looked at him in perfect amazement. Well, you might have expected me, or some member of the clergy, to have made that answer, but to have it come from a philosopher of that standing and recognition was certainly a revelation to me! God and immortality!

Are these two values the only motivating idealisms that are of sufficient dynamics to carry us through the tragedy of our individual and social relationships in a world like this? That's the question. And I thought how it fitted into my subject this morning. I did not tell him, but right away I knew that Will Durant was going to be in this sermon and the observation that he made there was to be used as an illustration of what I had in mind to say.

Now, let's look at the picture for a second. What about this idea of God anyway, where did it come from? I have only to say, particularly to the individual who has studied at all the history of comparative religions, that it is an evolving idea, for never at any one time did there come a revelation out of the sky that there

is a God. In the twenty-five or forty millions of years that man has been struggling in this great struggle of things, he has passed through myriads and myriads of changes and loyalties on the subject of God. There were gods for everything. As you know the ancient world was filled with deities and everyone of these human attributes that existed in their society they crystallized a god for. There was a god of love, a god of wine, a god of anger, a god of hate, a god of jealousy, a god of music, a god of this and a god of that, and the whole social structure of civilization was but a portrayal of the virtuous enthusiasm of various creations that they called gods. The first evidence of the monotheistic idea did not originate from the Hebrews at all, but it came about 1200 or 1400 years before that by those writings that have come out of the hidden archives of ancient Egypt. and the first consummate idea that there was a supreme and universal god above every other god in the monotheistic philosophy as we know it today, came out of the heart of ancient Egypt. and the whole culture and civilization of man has been going on these many centuries since then until man is evolving toward and nearer an idea of God which, in its consciousness is commensurate with the finest practices of human reason and evolution that spring from the depths of the human heart, until, philosophically, the most untenable position which one can occupy today is the position of denial in its relationship to any such thing as the God idea.

Now the history of the idea is important if we are to understand its present conception, and it is interesting to the student to know that in one of our great religious journals, 'The Christian Century' a triangular discussion is now going on concerning this very idea of God, participated in by the great philosopher, Professor Max Otto, on the one side, Professor Wieman, of the University of Chicago, on the other side, and Professor Macintosh of the Yale University, on the third side, and in the papers which I have read which these distinguished gentlemen have contributed to the God idea, I have found them all unsatisfactory, according to the dictates of my own experience, and so what I have to say upon God to you this morning is not of a logical, mathematical, scientific character. I cannot become dogmatic about this subject of God, not at all, and only by analogy can I bring it into a territory of human relationship that answers the starving and the hunger of my own soul, to see if I cannot find reality in the quest that I am making toward an answer and an explanation of this God question.

What is the highest thing we know in creation? Personality. Personality! That's the highest thing we know in creation. The whole evolutionary processes that have been operating in the whole physical structure find their climax in personality, the identity of you, you, your mind, your heart, your body, your dreams, your ideals, your tragedies and your successes. The highest achievement of the whole natural development of life expresses itself in personality. God, to me, is not less than personality, but is more than personality. It is not God in human terms. It is not God on a space-time consciousness of this level of human associations, but the continual evolvement of personality toward the high expressions of creativeness. When man in his music, in his art, in his dreams, in his tears, is still gazing starward, it is evidence to me that out there beyond the gaze of man is the great reality of personality, and man, as the years evolve, in all of his potentiality, is becoming more like that God who is the consummate ideality of all life.

That does not place God out of the realm of intimacy for you. It does not take him back in the realm of personality for me, as we think of personality, not at all. Take this illustration right in your own lives this morning. What is the supreme human relationship? I think it is to be found in one attitude, and that is the attitude of love. Where there is individual collapse and suffering, failure, tragedy, there is something in all of our hearts, even if it is toward our worst enemy, in their hour of difficulty and need, something in our own structure that answers to their tragedy. How can you explain the motivation of love in the human personality without submitting that its inspiration and its origin must be something higher than human personality? Philosophically, to me, that becomes perfectly tenable and I have no difficulty with it at all. I know the difficulty that most people have with God. It is the one I intimated in my introduction, why does God do this and that, when the fact of the matter is that we fail to remember that God without man is utterly helpless and it is man that defeats God's dreams, for it is ourselves that clutter up the perfect working of the God idea. The problem is how can we put ourselves in such harmonic relationship with the idea of perfection that none of these things can ever touch us? That's the problem of God. It is not a God problem at all, it is a human problem.

Now, let us take some of those virtues — goodness, truth and beauty. What do we know about God in the abstract? I always preface my meditations, I have been criticised in letters for not using the word God more, but it is because it means something infinitely precious to me and it means, sometimes, something so infinitely complicated to others that when I say the name God, I don't mean at all what most people mean, and consequently there would be nothing but confusion, for the word God to me is like a word only to be spoken, only to be used when there is a perfect assimilation between the idea and the practice, and that is the reason I do not use the word God more, because I am afraid that if people heard it they might believe that I believe in some sort of a God that sits upon a bank of clouds with a big stick in his hand, a sort of sovereign king, a person or a general. I don't believe in any of those gods at all. I believe in a God that to me is, although I cannot frame the words and do not know the phraseology for even a perfect conception, but a God so supremely unified and perfect that the highest and the best that I have or know will always leave me at his footstool. It is the God beyond god that I believe in, it is the God beyond creeds, beyond churches, beyond the limitations of man. That God in the territory of perfection remains an outstanding, distinguishing identity in relationships. You will never learn about God from sermons or lectures, you will only know God from experience!

No man can define God. When man tries to define God he immediately limits him. How are you going to define God? When I say: 'God is love,' it means nothing in the abstract, but considerable when you know someone that you love. Then, when you love, and they say: 'God is love,' the abstraction is personalized into an experience and you have a contact with God. The same with goodness, you just say: 'God is good,' that does not mean anything until you know someone that is good, and when you know someone thoroughly and fundamentally good and genuine and real, and then someone says to you: 'God is good.' right away you know what God is. Can't you see it is all a question of personality? It all resolves itself down

to that question, personality. Surely, may we not be entitled to this deduction, and it is my faith that speaks now, my faith. I choose to believe this. I am not disturbed by these cold things called mathematics and science that attempt to embrace the whole problem in a question of scientific accuracy. I cannot help but listen to men like Sir James Jeans, Eddington, Millington, Lodge. I see Sir Jeans, the outstanding astronomer of all modern times. I see him sweeping the heavens with his telescope and after he has exhausted the whole potentiality of his knowledge and written books and given lectures, I see him sitting at his study table issuing this statement: 'The more I survey the universe, the more convinced I am that there is a divine order in that universe.' That's the last word of the best scientist, 'a divine order in that universe,' therefore God is not a little segment of our dreams, a creation of our fancies, an incorporation of our wills, a crystallization of our hope souls. God, in a sense, is reality, and immortality is not a segment of 80, 90 or 100 years. Immortality is the time God takes to work out the problems of the supreme perfection and the supreme idealism. There is nothing combatant to human reason of man, and yet they say to me, 'How do your prove it?'

They always want you to prove God. Now, you cannot prove God, but you can demonstrate God, and there is a difference. The scientist is great on verification, the religionist is great on demonstration, and I am not so interested in proving God beyond all cavil and all difficulties, as I am to demonstrate God, and I believe, and I choose to believe that God, the one that I mean when I use the word, is a demonstrable experience in human life. I believe one man supremely demonstrated it—Jesus of Nazareth—the finest example of what God is like that humanity has ever seen. I want you to make this distinction. I don't know what God is like, but my sense of personality tells me that whatever God is like, he must be very much like Jesus, for there was personality at its highest! There was personality at its best! There was love, love incorporated! When I hear people get confused about creeds, religions and churches, they lose all the philosophy, the spirit and the poetry of Jesus of Nazareth, who was demonstrating God.

It is easy enough to get rid of God when you don't need him. When they have a good job and pay-roll, and everything is lovely, the children are well and have good marks at school, and a new car stands out in front of the house and everything is glorious, God flies out of the window. They have no need for God at all. And people come to this church when they have no jobs, I know hundreds of people who come, and I welcome them. I talk to many people every day, sometimes as many as 300 in a day, and I say to them when they come, sometimes, 'Have you ever been here before?' 'No, no, I have never been here before.' 'You have never come to the church before?' 'No, I never heard of it until this morning.' Of course, they could not come when they had not heard of it. But it is surprising to me how religious a lot of people get when they are in trouble, and the first place they look for help is from a preacher, priest, rabbi, or a church. You never see them at any other time, never heard of them until they had lost their jobs or they needed an overcoat or new shoes, and then the church is expected to be charitable, as it ought to be, and of course, we never ask anybody what their religion is when they come, never, but sometimes I just observe this, and I look at it with a good deal of interest and wonder about it. Human life is just

the same way. How long has it been since you, in the quiet beauty of your own heart, uttered a prayer? When did you pray last, and yet when I dismiss this fine congregation this morning and you go back to your homes and when you reach your door if you found there your home wrecked, your life ruined, there is not one but what would say: 'Why did God do this?' and you would be stricken to your knees in asking God for help. Why must we wait for that? Why must we say, as long as we have health, as long as we have spirit, as long as we have fine brains, as long as we have security, why do we ride the highways of the world and say: 'I am sufficient within myself. I can handle this thing called Life. I don't need any help. I am in charge here.' And then, when the house falls as though it were built out of cards, when disaster attacks you, when my heart is broken, and yours, and pain and tears come, then we say to ourselves one of two things, we curse God, or we say there is no God and he does not care. God has cared all the time, but you would not work with him. That's the tragedy! God cared all the time and you deserted him in your self-sufficiency. There has never been a moment when God did not care. There hasn't been an hour when God was not fighting by my side, saying: 'Go on! Keep well, strong and fine! Work! Keep your life going!' Not one minute. He has always been working by my side, and when I fail it is because I did not stay by His side.

Sometimes we are tested. We think we know more about what is better for ourselves than the divine intellect, and when our plans are defeated we think we know best. As the years come on we find that if we had had our own way when we wanted our own way life might have been a terrible thing. I have been defeated in my dreams and plans, to find in the end that some other way than mine was the better way. That's the answer.

I see in the story of 'The Man Who Played God,' portrayed by George Arliss, the film actor, this great musician who has achieved such great success in all the empires and inspired and thrilled a vast audience that has packed the auditorium by the sheer artistry and beauty of his great genius, and then I see him when his companions are gone, in the quiet of the studio, playing for the king who has come to honor him with a visit. I see him as he plays for the king, and in the midst of it a bomb is hurled through the window and immediately he becomes deaf, and he realizes as he opens the piano to play Beethoven's Sonata that he cannot hear a note and he revolts and rebels, and in New York he keeps himself in the confines of his room in his home, refusing to see or talk with anybody or have any contact with society, and then through the strange beauty of the play we find him looking through opera glasses at his window watching the parade of humanity, and as he stands at the window and watches that parade in Central Park, he says: 'O, yes, roses, trees, cripples! Cripples, roses, trees, that's life, that's your life for you!' And we see him open the bible and we hear him condemn God, strike his fist on the book and say: 'There is no God!' This deafness makes him revolt and rebel against his fate until one day across the street in the park on a bench there comes that boy and the little shop girl and he sees them through the opera glasses, and he reads their lips as they converse and say: 'The physician said that I must have $1,000 to get well,' and in the silence they mutter a prayer, and through the glasses he reads their lips and he hears the prayer and he sends to them for their name and address so that he can send them $1,000, and the

boy says to the messenger: 'Who are you?' 'I have orders not to tell you who I am, but perhaps you had better say that God did it.' When the messenger returns to the home of the great musician and the check for $1,000 is sent, the musician says: 'What a joke on God!' and then during a moment of silence he rests his hands upon the old book, and says: 'Perhaps the joke is on me,' and very soon we find him changing when he found that his deafness, which has shut out his own selfish expressions and successes and victories, that his own deafness was the highway that led him to the God that he said did not exist, and he found God when he lost his own life, in doing for others. And finally at the dedication of the organ that was the memorial organ that he has given to the little church of his childhood in honor of his mother, we see him giving the organ and we find him going to the installation, going down the aisle of the little church that he went to visit before the dedication of the organ. This deaf musician sits at the keyboard and that lovely spirit who loved him, said: 'Will you play?' He looked up at the picture of the poet of Galilee, and with his face aglow, he said: 'Yes, I will play—for the king!'

That's life. Let us not be so concerned about what God is to us and whether He cares or not, but let us be concerned about what we can do for God, and if we go to work for Him we will have no real troubles of our own!"

THE WOMAN'S CLUB

The Annual Meeting of The Woman's Club was held April the twenty-fifth in the ball room of the Copeland Hotel. The meeting convened at ten-thirty in the morning, with Mrs. Walter H. Hermsdorf, president, presiding. Reports of secretaries and chairmen of departments and committees were read and listened to with a great deal of interest. It is only when we hear these various splendid reports that we look back over the past season and realize the amount of fine work which has been accomplished, the excellent programs we have enjoyed, the fellowship, pleasure and privileges the club has offered its membership.

The report was read of the nominating committee, and the election of officers and two directors followed. Mrs. Hermsdorf receiving re-election for president, Mrs. J. J. Reynolds vice president, Mrs. C. Kassuer, recording secretary, Mrs. E. L. Roubinek, treasurer, Mrs. E. M. Eddy, corresponding secretary and the new directors Mrs. W. A. Slack, and Mrs. Nylund.

Mrs. Hermsdorf in her capacity as president,—fellow-member and friend, has an abundance of tact, sympathy and kindliness. She has been an indefatigable worker throughout this year of trying conditions when all clubs have felt the strain greatly. We can be justly proud of the accomplishments of our club, and particularly of its philanthropic work.

We are very fortunate and grateful that Mrs. Hermsdorf was persuaded to remain in the president's chair for another term, and with equal good fortune and gratitude we were able to secure Mrs. J. J. Reynolds to assist her as vice-president! With the inspiration, loyalty and enthusiasm of these two leaders what may we not accomplish this coming year?

Mrs. Reynolds has just completed four successful years as president of the Ninth District of Federated Clubs.

Luncheon was served in the dining room of the Copeland Hotel for the members of the Woman's Club, after which they went back to the ballroom for the afternoon meeting, at which

time Dr. Bradley delivered his annual address.

Beautiful bouquets of roses were presented to Mrs. Wilford Wine and Mrs. Geo. Schulten, outgoing members of the board, and to Mrs. Hermsdorf.

THE CHURCH WELCOMED THE FOLLOWING NEW MEMBERS ON EASTER SUNDAY

Miss Vivian O. Ashum, 415 Aldine Avenue

Mrs. Mary M. Bartels, 841 Wilson Avenue

Mr. and Mrs. Chas. A. Binder, 1425 School Street

Mr. and Mrs. Geo. E. Blacklaw, 3159 Montrose Avenue

Mr. and Mrs. B. C. Brooks, 2124 W. 35th Street

Dr. and Mrs. F. W. Cornell, 1554 Howard Street

Mrs. Alice E. Duff, 4517 Beacon Street

Mr. Elton Clifford Ellis, 215½ N. Kenneth Avenue

Mrs. Ethel Fowler, 4517 Beacon Street

Mr. Chas. Edward Friend, 924 Ainslie Street

Mr. Edward Gullen, 2441 N. Artesian Street

Miss Ruth Gunderson, 4701 N. Harding Avenue

Miss Eleanor G. Hanson, 6383 Sheridan Road

Mrs. James Heckman, 1360 Jarvis Avenue

Miss Virginia Miriam Heckman, 1360 Jarvis Avenue

Mr. Jack Heile, 524 Barry Avenue

Mr. and Mrs. George Hill, 1325 N. Homan Avenue

Miss Ruth Hooker, 6719 Lakewood Avenue

Mr. Fred E. Howard, 947 Irving Park Boulevard

Mrs. Mabel O'Loane Hutchinson, Grasmere Hotel

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Miss Jennie F. W. Johnson, 4019 Lake Park Avenue

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Mr. Douglas Kemp, 209 Lake Shore Drive

Mr. Armand Khoubesser, 4656 North Rockwell Street

Mr. and Mrs. Herbert J. Kinert, 1521 Foster Avenue

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Mr. F. L. Matthews, Jr., 934 Wilson Avenue

Miss Anita Matthews, 934 Wilson Avenue

Miss Rouby M. McDonald, 1221 Roscoe Street

Mr. and Mrs. R. B. Mills, 3859 West End Avenue

Miss Florence Moore, 5410 Wellington Avenue

Mrs. Ralph Moulton, 4237 Kenmore Avenue

Mr. and Mrs. H. Nedeau, 4748 Kenmore Avenue

Miss Ruth E. Nelson, 2153 Summerdale Avenue

Mr. Howard C. Nelson, 1451 Catalpa Avenue

Mr. and Mrs. H. I. Norman, 5432 Potomac Avenue

Mr. John W. Norris, Jr., 3333 Diversey Avenue

Miss Alice E. Novotny, 714 California Terrace

Mr. Anton Novotny, 714 California Terrace

Miss Frances Novotny, 714 California Terrace

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Mr. Lawrence O'Loane, Jr., Grasmere Hotel

Miss Gertrude M. Pape, 4054 Waveland Avenue

Miss Edith L. Peterson, 6383 Sheridan Road

Mr. and Mrs. Milliard Price, 851 North Dearborn Street

Mr. J. H. Prost, 4512 North Ashland Avenue

Mr. and Mrs. H. Walter Rose, 1531 North Austin Avenue

Mr. and Mrs. Rae D. Rulison, 4257 North Kildare Avenue

Mr. and Mrs. D. I. Ryan, 4407 North Kostner Avenue

Mrs. Lottie Schorr, 4046 Clarendon Avenue

Mr. and Mrs. Will Snyder, 425 Wisconsin Avenue, Oak Park

Mr. and Mrs. Herman A. Stock, 4544 North Lowell Avenue

Mrs. Clara Swanson, 6234 N. Francisco Avenue

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Mr. Hugh McLean, 930 Fletcher Street

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Mr. Raymond Callan, 6217 S. Artesion Avenue

Miss Florence Callan, 6217 S. Artesian Avenue

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Mr. Wilbert Parlett, 2949 Wilson Avenue

Mrs. Minnie Kasper, 6114 Warwick Avenue

Mrs. Mary Dollard, 3843 N. Sawyer Avenue

Mrs. Mary Norris, 3333 Diversey Avenue.

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements during the month of March:

1—Address, Circero Woman's Club
1—WMAQ Round Table
2—Motion Picture Censor Board
4—Debate Dr. Schoolman
5—Address, Chicago Athletic club
6—Two Sermons, Peoples Church
7—Address, Woman's Club
7—Address, Laymen's League
8—WMAQ Round Table
9—Address, Salesmanship
10—Address, I. W. L. A.
11—Address, Woman's Club Federation
12—Friends of American Writers
13—Two Sermons, Peoples Church
14—Address, National Engineers
14—Board, Chicago Public Library
14—Board, Peoples Church

15—Address, Rogers Park Woman's Club
15—WMAQ Round Table
16—Address, Temple Beth El
17—Pioneer Dinner
18—Address, Lombard, Ill.
20—Two Sermons, Peoples Church
21—Two Sermons, Church and Theater
22—Two Sermons, Church and Theater
22—WMAQ Round Table
23—Two Sermons, Church and Theater
24—Two Sermons, Church and Theater
24—Address, Chicago Woman's Club
25—Two Sermons, Church and Theater
27—Three Sermons, Peoples Church
28—Board, Chicago Public Library
29—Radio Sermon WGN
29—WMAQ Round Table.

Weddings

5—Gustav A. Palmquist and Dorothy J. Steverson
5—Vernon H. Simpson and Florence Fern French
16—David Felix Haag and Cleo Messner
19—George A. Shirk and Ida M. Ferrin
31—Howard I. Lauman and Lula Neuberger.

Funerals

9—Giles Harrison. Interment Delphi, Ind.
18—Mrs. Frank Johnson. Interment Washington, D. C.
19—James Harvey Wibley. Interment Rosehill
21—Charlie Fisher Frybort. Interment Bohemian
25—Harold L. Elston. Interment Graceland.

THE MYSTERIOUS SOMETHING

It must become the prime function of man to aspire, to reach a higher level, to get into a clearer light, to rise into something nobler and purer and better. There comes to every man at times a sense of something above him, something great and beautiful and good, something that wins him and draws him to himself.

It is this quality of aspiration that keeps the nature fresh, that renews the faculties and makes them keen and strong for opening paths into the higher realms of life and truth. Without this quality one plods along on the same dusty level, labor turns into drudgery, or worse still, one becomes contented with things as they are.

T. T. Munger in "Trotty Veck Message."

THE MAGNANIMITY OF BIG MEN

The story is told that during the Civil War Jefferson Davis one day wanted a reliable officer for an important command. He asked General Lee what he thought of a certain man by the name of Whiting for the post. Lee commended him highly. One of the latter's officers was greatly surprised at the General's commendations and, calling him aside, asked him if he knew what unkind things Whiting had been saying about him. Lee said, "I understand that the President wanted to know my opinion of Whiting, and not Whiting's opinion of me."

Big men are too magnanimous to notice criticisms or slights. It is the small man, who is carried away with his own importance, who cannot overlook personal attacks.

—Success.

The humanist, whether ancient or modern, is one who holds himself open to receive truth, unprejudiced as to its source, and after having received truth realizes his obligation to the world to give it out again, made richer by his personal interpretation.

Guido Biagi.

A GOOD LESSON TO LEARN

I have learned that mistakes can often be set right, that anxieties fade, that calamities have sometimes a compensating joy, that an ambition realized is not always pleasurable, that a disappointment is often of itself a rich incentive to try again. One learns to look over troubles instead of looking into them, and one learns that hope is more unconquerable than grief.

Arthur C. Benson.

EASTER

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's blackest day, and whitest day
Were just three days apart.

With shudder of despair and loss
The world's deep heart is wrung,
As lifted high upon the cross,
The Lord of Glory hung—
When rocks were rent and spirit forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just three days apart.

WONDER

Our earth has been touched by the soft mysticism of spring. Voices clothed in feathers have come to celebrate in song the oldest of all sacraments—the renewal of Life. Death is the dark room where Life changes its robe, for a more brilliantly colored one. The apparent waste of winter's ravages is not covered up; it is being lived up. Before our holden eyes a new apocalypse is being written, revealing the august mystery at the heart of Things. Once again Beauty entangles all in its mystic meshes, until its silken touch softens every harsh reality. And tho winter with its wrinkling frosts twists everything into a question mark, spring with its unfolding power straightens the whole world into an exclamation.

Why cannot we see that human life is an epic poem, with thrilling joy and subdued wonder? Why cannot we accept that spring has spiritual aspects, even as physical? We are not outside of Nature; but children of her prodigal providence. Why not then believe that this wondrous power of renewal which lures winged mystics into the woodland, and weaves soft-toned tapestries, will likewise call forth singers and weavers of new hopes in our winter-wearied souls?

Argow.

TIME FOR RETURNING

Now are the winds of pilgrimage
Down the far ways of the west
Blowing a restless runaway song
Telling a tale of a quest;
Urging the white clouds onward
Ever in westward rift,
Keening across the prairies
To a place where high lands lift!

Now is the old unrest returned
To tangle our city schemes,
Painting a trail to other days
In our carpetway of dreams;
We know the way of the west wind,
How strong its will to blow:
Singing the song of the skyways
On pilgrimage we go!

We've been too long in learning
Of somthing we may have missed:
Now is the time for returning
To a place where once we kissed!

Colorado Pete.

APRIL

A gush of bird song, a patter of dew,
A cloud, and a rainbow's warning,
Suddenly sunshine and perfect blue—
An April day in the morning.
—Harriet Prescott Spofford.

THE UPTOWN PLAYERS

At the April tea the Uptown Players presented two one-act plays, one of which was an original play written by Edwin Marshall. It was a light comedy concerning an opera singer and his love affairs and his fight to keep his art uppermost in his mind. The principal part played by Mr. Marshall was acted to the nines. Others in the cast were Howard Rapport and John Graham. The other, a one-act play, titled "The Closet" had to do with the family skeleton who escapes from the closet one night in time to reveal to the master of the house that his wife is contemplating divorce. Thus he saves the small family from a tragedy.

In the cast was Miss Bee Jordan, Edward Zabriskie and Tom McDermott.

Miss Pauline Stark was guest of honor for the day.

Probably the best play produced by the Players this year was "Interference." The play brought out some of the old time players, people who have been members since the Uptown Players were originally organized. They were Miss Mazie Armistead, Edwin Marshall, Helen Williams and Mina Williams.

Miss Armistead and Edwin Marshall played the leads and second business was played by Helen Williams and John Graham. Supporting them were Charles Huebner, Richard Munsster, Muriel Anda and Howard Rapport. Others in the cast were people who played with the Players for the first time. They were Alfred Skipple, Sidney Pyne and Charles Eastman. Some excellent character "bits" were done by Thor Thorhaug, Beatrice Emmerson and Fred Howard.

THE LARGER PRAYER

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength:
That I might tread the road,
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man;
A living love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.
—Ednah Dow Cheney.

NEW SONG

My grateful heart I'm wont to raise
To the dear Lord in hymns of praise;
For homey things, faith, hope and love,
For friends to know, for Thee above.
Yea, more than these, the age old things—
My heart today a new song sings:
I thank thee Lord that here at last
Are joined the ways of all the past;
High-visioned we the future see,—
Mankind at work on earth with thee.
—Elsie Baker Argow.

SEATS

Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seatholder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands now, deserves the love and thanks of man and woman. We have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: 'tis dearness only that gives everything its value.

The Crisis, Thomas Paine.

UNITARIAN LECTURER

On invitation of the Bible College, an interdenominational institution at the University of Missouri, to the American Unitarian Association to have a Unitarian lecturer on their staff, Dr. Robert C. Dexter, Secretary of the Association's Department of Social Relations, recently delivered a course of lectures there on "The Social Obligation of Religion," and addressed other University groups. The lectures were well attended and aroused considerable interest and favorable comment.

MAN IS NOT THE ENEMY OF MAN

"Each government accuses the other of perfidy, intrigue and ambition, as a means of heating the imagination of their respective nations, and incensing them to hostilities. Man is not the enemy of man, but through the medium of a false system of government. Instead, therefore, of exclaiming against the ambition of kings, the exclamation should be directed against the principle of such governments; and instead of seeking to reform the individual, the wisdom of a nation should apply itself to reform the system."

Thomas Paine. (Rights of Man.)

NOTES FROM THE UNITARIAN FIELD

All Souls' Unitarian Church and the First Unitarian Church of Cleveland have merged. The formal adoption of the terms of merger by the Unitarian group was made at the annual meeting of the church on April fifteenth. The Cleveland Unitarian for April second announced the addition of twenty-four members to the church.

The Unitarian Church of Omaha some weeks ago celebrated the completion of the payment of the debt incurred by the erection of the new church building in 1918. At the celebration the mortagage was burned, and parts of the dedicatory program were repeated. The annual reports showed the church departments all to be in unusually good condition. The treasurer reported that the budget for the coming year had already been subscribed, while the chairman of the board of trustees reported that the attendance last year was higher than ever before, and that thirty-two new members had been added to the church.

The Unitarian society in Flint held its second annual meeting in April. Sixteen members have been added to the church in the past year, and the treasurer reported all bills paid, and a small surplus remaining. The church closed its first year under the leadership of the full-time minister.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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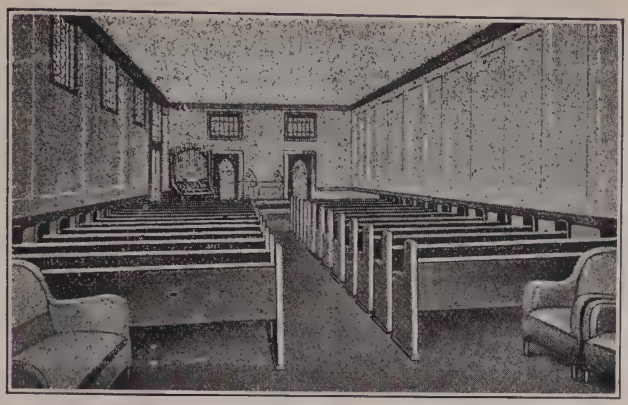

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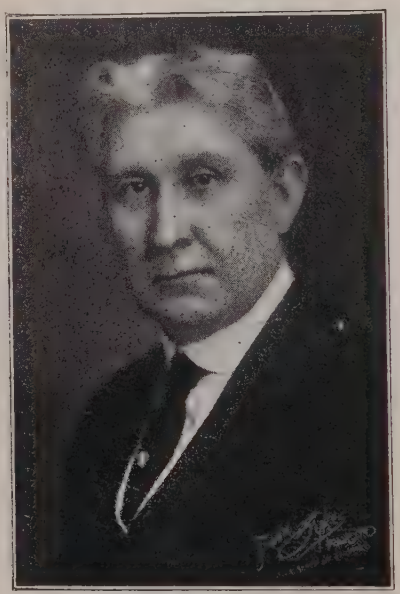

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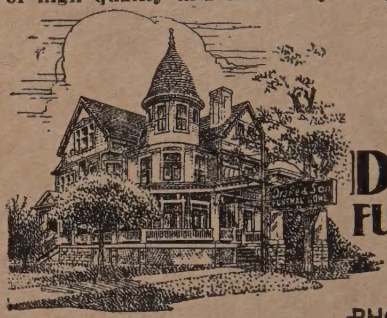

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